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THE PORTRAYAL OF CHALLENGING MOTHERHOOD IN ENGLISH LITERATURE

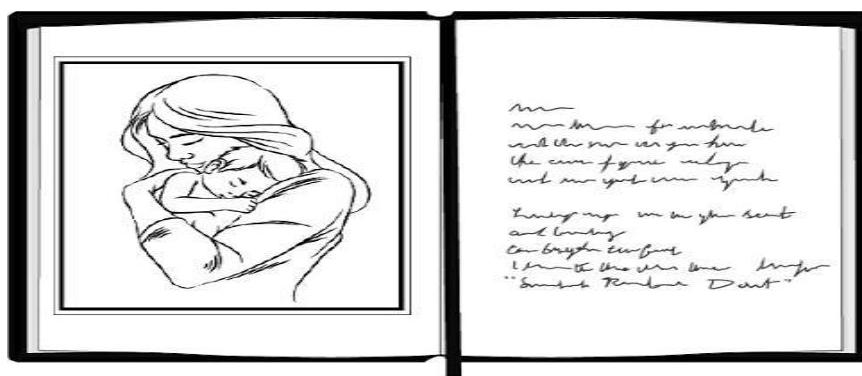
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Abstract: Any individual having mother are blessed but more blessed are those who has concern and bountiful mother. To relish the empathy and devotion of one's mother is in fact 'heaven upon the earth'. The extremely actual and cordial bond which exists is the association between a mother and her child because this is the love which is unchained from self-serving. It is only a mother who is tremendously supervised for her child. She annoys every single nerve to clinch a luminous and radiant succeeding for their wards. Going ahead from human beings to birds and animals, all mothers take care to feed and raise their progeny. It is said that woman is the most marvelous installation of God. Without mother thinking of life on earth is impossible. There is an old Spanish saying, "An ounce of mother is worth a pound of priest". If you have a mother who prays for you, you are indeed truly blessed.

Keywords: motherhood, empathy, progeny, supervise, tremendously.



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"Pride is one of the seven deadly sins; but it cannot be the pride of a mother in her children, for that is a compound of two cardinal virtues -- faith and hope."

— Charles Dickens, *Nicholas Nickleby*

Influence of Motherhood on English Literature:

All around in our literary history, mothers have been the focal point of many fictional works. One and all woman acknowledges variously the tribulation of motherhood. Every woman had her destiny associated with a specific man. Each contemplates the communal actuality of the writer's region and time.

Motherhood in Greco-Roman Myths:

It is dense to discover illustration of motherhood in the myths of Greece and Rome the reason behind it is, that myths are govern by male. It appears that there is no chamber for robust and affectionate mothers but if one scrutinize intently ample, although one is proficient to perceive divergent myths where passionate mothers persuade.

In the Greek formation myths, as told by Hesiod in Theology, the first two Goddesses are proclaim as responsible and proficient mother. In "The myth of Cupid and Psyche" by Apuleius, Venus tries to avert further wound to her son, Cupid. Even though has opposed her. The myth of Cupid and Psyche presents a safeguard mother who will not let anyone else or anything harm her son. These myths portrays that there are robust mothers within the Greco- Roman

folklore who will maintain their motherhood concerning to assist their children. All these motherly attributes, however are not evident at first because of the male governed society wants to overpower them.

Women in Ancient and Classical Greece:

Some phrases are often listened around our neighborhood. For example, It's a boy! It's a girl! In Ancient Greece one would mostly see "It's a boy" posted around the houses. Women in Ancient Greece were seen as a obstacle and their only merit to society was their capability to give birth, ideally to boys. This affirmation suggests that "girls were exhibit more repeatedly than boys". In the society women were recognized as the daughters of their fathers, or if married, as wives of their husbands. They were not mentioning woman by their own identity. There was only one occurrence when family becomes cheerful that they had a daughter, if there were no living sons so the girls became a heir apparent to her father's fortune. The girl's lives were tedious. They were kept in concealment. Hearing, seeing and saying was as undersized as possible. Conventionally only married women lend a hand in any religious custom, therefore the first major occasion of a girl's life was marriage.

In Euripides's Medea, Jason exclaims "There ought to have been some way for men to beget their children, dispensing with the assistance of women".

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It is supposed that girls were not accepted to the world with rejoice with the idea that they were demanded in order to take-up the male line. Throughout her life, she was recognized as belongings of men and was familiar only as their wife, sister or daughter this carry on till her death.

She was never recognized as mother, even on a gravestone and there, with her name which for the first time was made communal, her father's name was also given. A women set foot into the world, lived in it and died, investigated only in correspondence to males who govern her life.

Mother relationship in Classical Literature:

Shakespeare's Hamlet portrays a fine example of mother relationship in which Shakespeare avail a woman called Gertrude, who is amid in the few women characteristic in the classic. Across her relationship with her son, Hamlet. Shakespeare depicts a picture of disloyalty. Gertrude marries the brother of Hamlet's father and that's why Hamlet is upset with his mother because

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Correspondence of a woman is breeding of the variety and children

from Hamlet's point of view remarriage is a prodigious act of disloyalty. Hamlet castigated his mother's hastily remarriage with the statement, "Frailty, thy name is woman."

But here when we focus on the motherhood of Gertrude, she has just remarried to brother of Hamlet's father in thought to take care of Hamlet. According to Hamlet the remarries of his mother is disloyalty but he is actually ignorant of the thought that his mother has done all for him only. Faulkner calls women, "Frail beings not because of their physical abilities but because of their weak emotions". When we talks about the next example we have Gertrude Morel in D.H. Lawrence's Sons and Lovers. She is the passionate and sacrificial mother who also allure her son, Paul with her emotionally debilitate love.

Ideology of Motherhood:

An ultra-modern supplement of state based discourse of motherhood is basically appropriated to Adrienne Rich; who distinctly pinpointed two interpretations of Motherhood-

The organization of motherhood, which Adrienne Rich titled as 'male governed and a legacy of patriarchy'

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These doctrines of Motherhood is called upon to engrave upon women motherhood not only as sentiment and generous but also as inferiority to remains. Namely men, in the curiosity of sustaining their motherly responsibilities. The organization of motherhood, wherever in the world convey essence about how to perceive and deliberate as a mother. Motherhood, as expound here, is the cultural procedure of discovering women's recognition in their amplitude to bring up children and neonates.

Four main periods are observable in the history of mother's child looking after enactments and in governing perceptions about women and their producing amplitude.

1 st Period	2 nd Period	3 rd Period	4 th Period
The early modern era with its conveying and conflicting portrayal community&depiction of Mothers and child care patterns.	The late eighteenth century and the nineteenth century with their evolution of Motherhood as a consecrated female vocation.	The twentieth century from 1918 to about 1970, is when birthrates plunge psychological establishment of Motherhood governed the supporting career and the mass media, motherhood as an emblem was chief in the origination and reconstruction of battle-scarred nations.	The late twentieth century, designated by a dramatic reconstruction of the particular experience of Motherhood.

This record enfolds both the periphrastic exposure of motherhood as finally established by the literate high society along with the intentionality of mothering amidst the people of Europe strands that are enormously intertwined.

As Louis Flandrin and Michael Foucault have identified, churchmen mainly in the early centuries have been chief in establishing the digressive figure of

Motherhood and Fatherhood. Enlightenment authors, most prominently Jean- Jacques Rousseau in Emile (1762) claimed breast-feeding and a mother's full-time care of her children and neonates was "nature's will "using as prototype both mothers of animal and aboriginal peoples in Africa and South America.

In mid twentieth century Britain, as Denise Riley acclaimed, psychology was a major "historical actor" in the post-war

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reconstruction of gender and motherhood. Initially Sigmund Freud had remarkably less to say about mothers and definitely did not condemn them for the issues of his analyzed. Although in his writings of the 1930s, the decade of his death, Freud re-evaluated his thoughts on gender. The Girl's determination of her 'Sterilization', her willingness to condemn this on her mothers. Her wish for a baby as an alternative for the 'lost' phallus were the components of a psychoanalytic position that assumed motherhood as a fundamental demand of all women.

In Mulk Raj Anand's "The Old Woman and the cow", the protagonist Gauri is forecasted to be the Cow, doughy and obedient, peaceful and silent, incurable at the hands of her offensive husband and mother-in-law. She turned out of the house by the husband who doubts her virginity; she comes back pregnant to her childhood home. She gets a position as a nurse at a hospital and this economic firmness helps to liberate her. Anand denied the Ramayana myth when Gauri says, "I am not Sita that the earth will open up and swallow me. I shall just go out and be forgotten of him". She jaunts away from her husband, much in the alike manner Ibsen's Nora distinctively bangs the door at the end of A Doll's House, ready for a life of liberation and independent parenting.

Motherhood in 21st Century:

The 21st century is perceiving convert in the figure of women in fiction. Authors have proceeded away from traditional representation of surviving, self-sacrificing, women and as regards disputed female characters who are in effective look for their identity. Present-day authors explore both the assortment of women and the assortment within every women, rather than holding them to an ideal.

Jerry Pinto provides complete different point of view on Mothers in his book, *Em and the Big Hoom* (2012). In this semi-autobiographical debut novel. He represents the relationship between a mother struggling with mental illness and her family struggling to help her to survive with it. Through intended dialogue and diary entries, Pinto highlighted the mother.

The Joys of Motherhood, by Buchi Emecheta is ironic and a double-edged sword. One side, Nnu Ego's cup of joyous was just about brimful because she was glad to see her children cheerful. She was very prideful of the actuality that she raised up her children even if the road was scattered with awkwardness. Her honour was also in the actuality that "those same children might rub shoulders one day with the great men of Nigeria".

On another side, she died single with a husband who rejected him, "no child to

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hold her hand and no friend to talk to her". All around this voyage Nnu Ego has full-grown and understand that up until women keep accepting to the instructions manipulated by men, they will be unaffected, governed and disappointed. She finally recognizes that if she failed to live according to the quality look forward to her. It is because she was a jailbird of conventional morals and practices in the modern world.

Conclusion

Concluding it, as shown in this essay, the patriarchal society in which Nnu Ego lived has accepted the quality for female utilization. A woman has no specification of her own as far as it is the level and the place of their husbands that elucidate them. Through the voyage of Nnu Ego, Buchi Emecheta shows that the effect of the custom is highly blameworthy for the Igbo women's condition. However colonization has ravaged the Igbo custom which made Nnu Ego's life a journey of endless struggles.

Indeed women accept to the customs and rule directions more than men and until they revolutionize this, they will not be able to build a better future for the upcoming generations.

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